HERESIES PROGRESSE.

A SERMON PREACHED AT THE COVRT.

BY

IOHN PRIDEAVX, Rector of *Exceter Colledge, His* MAIESTIE'S *Professor in Divinity in the Vniversity of* OXFORD.

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JOHN PRIDEAUX, Rector of Exeter College, Dr. Margaret's Professor in Divinity in the University of OXFORD.

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1. Cor. 11. 19.

For there must be also Heresies among you, that they which are approued may be made manifest among you.

IT is a receiued *obseruation*, that where *God* sets vp his *Church*, the *Diuell* will erect a *Chappell*; and no sooner shall the *good husband* haue *sowne* his *field* with *good seed*, but the *enemy* will take *vantage* of the *seruants drowsinesse*, to *cast* in *Tares*. This our *Apostle* found here, by his troublesome *experience*: for hauing but newly *planted* a *Church*, among these *witty Corinthians*, how soone was it *plundred*, and puzled, with *dangerous oppositions*, and *distractions*? A *brabble* grew among them at their first *initiation*, concerning their first *teachers*, one was for *Paul*, another for *Apollos*, a third for *Cephas*, a fourth for *Christ*; some were all for *strong lines*, and *entising* words of *mans wisedome*, others were taken with *vnaffected simplicity*. Thus they censure their *teachers*

Math. 13. 24.

C. 1. v. 12.

chers and their *gifts*, who ſhould haue cenſured *themſelues*, for the amending of *their liues*, according to their increaſe of *knowledge*. Their *teachers* inſtructed them, to *abandon* all *fleſhly luſts*; they could *tolerate inceſt* amongſt themſelues. They preſſed them to put vp *iniuries*, or to *arbitrate* thē in private; their *violence* drew them to *implead* their *brethren*, before *heathen Iudges*, to the *ſcandall* of Chriſtianity. They informed them, that *ſingle life* and *mariage*, meates of this *kinde* or *that*, were to be held, as things *indifferent*, ſo that by the abuſe of their *Chriſtian liberty*, their *weaker brethrē* were not *ſcandalized*; yet *quarrells*, and *endleſſe debates*, muſt be kept on *foot* alſo in ſuch *petty matters*. Theſe drew them *farther*, to vnreuerend *behaviour*, both of *men* and *women*, in the *Church* it ſelfe, at their publique *meetings*, at ſuch time as they came to *receaue* the *Lords Supper*; to *affect* to be accounted *great Schollers*, rather then to *edifie* one another. Nay, ſome of them grew ſo *graceleſſe*, as to deny the *reſurrection*, to the ouerthrow of all, that they had learned before. Now this muſt needs *ſtagger* the *weaker*, and caſt ſome of them vpon ſuch, or the like *dangerous deliberations*: Are theſe the *fruits of Chriſtianity*, and the *quietneſſe* we ſhall receaue by this *Goſpell of peace*? Is *faith* thus founded in *ficklenеſſe*; *charity*, in *diſturbances*; *hope*, in *hazards*; *patience* and brotherly *kindneſſe*, in all kinde of *iniuries* and *combuſtions*? Our *caſe* ſeemed farre *better*, when we *walked* in *Gentiliſme*; now offences are *multiplied*, who ſhall *ſtop* them? injuries are daily *offered*, who can *right* vs? *Contentions*

Cap. 5.

C. 6.

C. 7.

C. 10.

C. 11.

C. 15.

tions, continually ariſe, but what *effectuall* meanes appeare to *compoſe* them? Theſe temptations our *Apoſtle* foreſeeing, endeavours to *meet* with, and prevent, by *forewarning* them, that *ſuch things* were to be *expected*, but God that permits them, will ſo diſpoſe them, that all ſhall ſort to the beſt.

2. My Text then, is an *Incouragement* to the *godly*, not to be any way *caſt downe*, or *daunted*, at the *riſing of diviſions*, or *Hereſies*, for as much as all theſe *tend* to the *manifeſtation* of their *conſtancy*. As though hee ſhould haue *ſaid*; *I heare that there be diviſions amongſt you*, and *I partly beleeue it*. But what? ſhould theſe things make our *doctrine ſuſpected*, or abate your zeale? or bring you into a *conceipt*, that you were in *better* caſe before your *converſion*? No, (Beloued) I, that haue laid *Chriſt* for the *foundation*, tell you before *hand*, that not onely *gold*, and *ſilver*, and *pretious ſtones*, but *wood*, and *hay*, and *ſtubble* will be *built* vpon it. My *planting*, and *Apollo's watring*, in their *increaſe* will diſcouer *noxious weeds*, among the good *wheat*. *Schiſmes* will creep in, to diſturbe the *Churches vnity*, *Hereſies*, to *corrupt* the *doctrine*; but *God* will ſo diſpoſe of *all*, that the *iſſue* ſhall bee *proſperous*. *For there muſt be alſo Hereſies among you, that they which are approued, may bee made manifeſt among you.* Cap. 3. 12.

The *words* fall aſunder into theſe 2 *parts*,

1. A *Poſition*: There muſt bee alſo Hereſies among you.
2. *An Expoſition*: That they which be approued may be made manifeſt among you.

The *firſt* ſheweth, what will *fall out*, let the *beſt* men doe their *beſt*: The *ſecond* foretells, what will be the *Iſſue*, let the *worſt men* worke their *worſt*. In the *firſt*, *fickle men* haue a *way*, to play their *parts*, in the *ſecond*, the Church hath a *ſtay*, what to *think* of it, & what to *cenſure*. In the *firſt* appeares Gods *long ſuffering*; in the ſecond his *wiſedome*, & *goodneſſe*, that out of *darkneſſe* brings *light*, *ſtrength* out of *weakneſſe*. The *maſter* may *ſleepe* (for a time) on a *pillow*, as in war vnder *hatches*, the waues *rocke*, the *ſhip* take in water, the *Diſciples* cry out, Lord ſaue vs we *periſh*: But when he *ariſeth*, and *rebukes* the *winde*, there ſhall follow a *great calme*, to the *aſtoniſhment* of thoſe that were in *ieopardy*, beyond expectation. Now of theſe in their *order*, and firſt of the *Poſition*, in theſe words,

Math. 8. 23.

3. *For there muſt be alſo Hereſies among you.*] *Hereſie* is a voluntary *chuſing* of an *opinion*, againſt ſome *article* of *faith*, without ground of *Scripture*, & an obſtinate *maintaining* of it, againſt all *lawfull determinatiõs* of the *true Church*, for ſome *Siniſter* & *particular reſpects*. Some *Monkes* deriue it frõ the Latin *hæreo*, for the *ſtubborne ſticking* to that which is *wrong*. But this was their ignorance in the *Greek*, where the word αἵρεσις, (by conſent of their better ſchollers) ſignifies nothing but an *election*. And this is taken ſometimes *indifferently*, for an *opinion*, in *diuerſe ſects*, whether they be *good* or *bad*: There roſe vp *certaine of the hereſie* of *the Phariſees*, Acts 15. our *Tranſlation* ſayth, *Sect*. So Acts 26. St *Paul* profeſſeth, that after the *ſtricteſt hereſie* of religion, he liued a *Phariſee*. But in other places of

Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι.

καὶ ἡ αἵρεσις. Act. 5. 5. ἀκριβεστάτην αἵρεσιν. V. 5. V. 20.

Scripture

Scripture, it moſt commonly carries with it a *brand* of *infamy*, as Galat. 5. where it is reckoned with *adultery*, *Idolatry*, and *witchcraft*, and ſuch other *workes* of the *fleſh*. In the 2. of Peter, 2. 1. it is *paſſed* with the *Epitheton*, of *damnable hereſie*, & ſince, it hath been no better *thought of*, on all *ſides*. It is *differenced* from a *ſimple errour*, by its *obſtinate maintayning*; from a *Schiſme*, for that *this* is in *doctrine*, that in *Diſcipline*; from *Heatheniſh ſuperſtition*, Iewiſh *perverſneſſe*, ſtupid *Mahumetiſme*, and the like, becauſe *hereſie* is a revolt from *fayth*, contrary to the *word* of *God*, which ſuch *miſcreants* never *had*, or *profeſſed*: and therefore *Avicenna*, *Averroës*, with the old *Philoſophers*, & other *Pagãs*, are accounted *infidells*, not *Heretiques*, as *Alphonſus a Caſtro* well notes, againſt his owne conſort *Bernard* of *Lutzenburg*. The *Father* of it is the *Divell*, the *Mother pride*, the *nurſe*, *ſingularity*, the *attendant*, *Hypocriſie*, the promoters αὐθαδολογία, φιλοσοφία, & ἰδιοδρησκεία, intiſing *perſwaſions*, ſophiſtical *Philoſophy*, peremptory *wil-worſhip*, deſcribed by our *Apoſtle*, Coloſ. 2. It *frets* like a *moth*, *eates* like a *gangrene*, *ſpreads* its nets like a *ſpider*, to the *diſtractions*, and *deſtructions*, of *Churches*, and common *weales*. *Apoſtaſy* is an eminency in it, being a wilfull *falling* away from a *truth profeſſed*; αὐτοκατάκρισις a *ſelfe-condemning* the *top* of it, whereby it *growes* to be a *branch* of the ſinne againſt the *Holy Ghoſt*. The outrages whereof, will be *blaſphemy* againſt *God*, and virulent *perſecution* of his *Church*, and *children*; the *end* finall *impenitency*, and *deſpayre*, the diſmall *forerunners* of *Eternall Damnation*.

Pſal. 39.
2. Tim. 2. 17.

Tit. 3. 11.

4 You ſee in this *ſhort modell* (Beloued) the haynouſneſſe of *Hereſie*, and wretched caſe of *Heretiques*. Which we *deteſt*, and *condemne*, as much, as thoſe that thunder the *fearefull Anathema'es* againſt it. *Bellarmine* therefore the *Champion*, and *Gretſer* his *ſecond*, need not haue ſpent ſo much *paper*, in *inuectiues* againſt *Hereſies*, and *Heretiques*, in the *forefront* of their *controuerſies*; to ſhew how *pernitious* they are, comparing them to the *plague*, that *killing* one, *infects* many, or thoſe rebells againſt *Moſes* and *Aaron*, whom the *earth* ſwallowed. Num. 16. All this we *acknowledge*, and ſay *further*, that in 3. things the pride of *Heretiques* is moſt *intollerable*, beyond other *ſinners*. 1. They make *themſelues* wiſer then *God*, in preſuming to put by his *word*, and to *preferre* a *religion*, of their *owne electing* and framing. 2. They ſcorne the *Church*, as though Gods *promiſes* to it, were but meerely *complementall*, which their *priuate ſpirit* muſt *controule*, being neuer ſo well ſetled, vpon *publique* aduiſe, and conſent. 3. All their followers muſt be their *flatterers*, admire what they *ſay*, not *examine* what they *admire*; take their *Gloſſes*, for *Goſpel*, their *deſignes*, for *oracles*. If you once come to be ſo *ſcrupulous*, as for *ſatisfaction* only of a good *cõſcience*, to enquire how ſuch *opinions*, or *proiects* may *ſtand* with Gods *word*, and therevpon proceed, to a *Domine cur ita facis?* The *knot* is broken, and the *plot*, diſcouered. There muſt be no *Compeere* in this their *ſupremacy*; the iuſteſt *proteſting* in this caſe is *deteſted*. So high flowne is *hereſie* to the preiudice of *God*, the *Church*, & common *Chriſtian ſociety*. But the

Bellarm.
Gretzer.

Numb. 16.

the difference is not ſo much betweene vs, and our *oppoſites* what *Hereſie* is, or how *pernitious*; but who are the *Heretiques*, and deſerue for ſuch to be *cenſured*, and *puniſhed*. *S. Auguſtine* at the requeſt of *Quodvultdeus*, vndertaking to giue a *Catalogue* of *Heretiques* from *Chriſts Aſcenſion*, to his *times*; tells him, that *Phylaſtrius* amongſt the *Latines*, and *Epiphanius* of the *Greekes*, had performed that *taſke* before; but they agreed not in the *number*, *Phylaſtrius* hauing more then *Epiphanius*, who was farre the better *Scholler*, and wrote after him. What the *reaſon* ſhould bee of this, he intimates, that *Phylaſtrius* was more *liberall* in making *Heretiques*. For by his reckoning, *Aſtronomers*, and *Almanack-makers* that talke of 12. *ſignes* in the *Zodiacke*, and name the *dayes* of the *weeke* according to the *Planets*, muſt come vnder that *cenſure*: whenas *Epiphanius* (being more *indicious*) hath no ſuch matter. We muſt take heed therefore, (ſayth that good *Father*) that in our *liſts* of *Heretiques*, wee leaue not *out* ſuch as *are ſo*, nor *foyſt* in, others that are *not ſo*. And *Bellarmin* himſelfe hath the like *complaint*, of *Phylaſtrius laviſhneſſe in that behalfe*.

Tom. 6.

5 But what and if the *Cardinall* himſelfe, and all his *complices*, be more to blame, then ever *Phylaſtrius* was, or any of the *Antients*, in the ſame kind? May wee not well then come *vpon them* with that of our *Saviour*, *Ex ore tuo?* or that of the *Apoſtle* to the *Romans* (which the *Romans*, aboue all others, ſhould eſpecially take notice of) Thou that *teacheſt another, teacheſt thou not thy ſelfe?* I will not *tyre you* with a *Catalogue* of *inſtances*.] It is well knowne,

Luke 19.22.

knowne, when our moſt *learned* King *Iames*, of *Bleſſed memory*, defended his *right*, and *religion*, againſt the *Pope*, and his *adherents*, to their vtter *confuſion*; *Bellarmine*, vnder the *vizard* of *Tortus*, affords his *Maieſty* no *milder doome* then this, *Iacobus autem* (he ſpeakes it in *comparing him* with *Iulian* the *Apoſtata*) *cum catholicus non ſit, neque Chriſtianus eſt.* A ſtrange paſſage of a *Chriſtian*, vpon the eminenteſt *defender* of the *fayth*, in all *Chriſtendome*. What? no *Chriſtian*, becauſe no *Roman Catholique*? This is ſomewhat *worſe* then to call *all Heretiques*, to *vnchriſten* all that *diſſent* from them, without any *ground*. Yet this is their ſtrongeſt *Logick* & mildeſt *Rhetorick*, when they deale with vs, which *good men* rather pitty, then are much *moved at*. Nay, all blaſpheam againſt the *Holy Ghoſt*, (ſaith their *Canon Law*) that wilfully oppoſe their *Popiſh Canons*: They are *dogs*, *infidels*, *magicians*, that haue *profeſſedly* to doe with the *Divell*, (ſayth our country-man, *Stapleton.*) A man would hardly *beleeue*, that ſuch *virulency* ſhould harbor in the breaſts of *Chriſtians*, if their *Catholique* conſent, in venting it, proved it not *too true*. They *tattle* of converting *Infidels* abroad, but who plots the ruine of their *neighbours* at home? They *complaine* of *charity miſtaken*; but if this bee their *charity*, how will they expreſſe their *hatred*? They buſie themſelues with motiues, (as they terme them) to *reduce* ſuch as they *damne* for *Heretiques*, to the *Mother Church*: but what *Chriſtianity* and *truth* can there be in that *profeſſion*, which makes and takes *Inquiſitions*, and *Maſſacres*, and *Powder-plots*, and all kind of *impu-*

Pag. 683.

Can. 25.

Orat de Hereſi, & Magia, ad finem.

dent

dent lies, Diuelliſh policies, groſſe Cosenages, deluding Hypocriſies, to *perſuade* and vphold it: But theſe things haue beene *foretold*, and therefore the leſſe *ſtagger* thoſe, that build their fayth vpon the *rocke* of *Gods grace*, and *word*. There muſt be *hereſies*, and there will bee *Heretiques*, who put thoſe *aſperſions* vpon *others*, which they *beſt deſerue* themſelues. All which will bee *deſcryed* the more fully, by a more particular *ſurvay* of the *circumſtances*, the text here yeeldeth.

6 Theſe *circumſtances* are 3. *Firſt* the *neceſſity* of *Hereſies*, before deſcribed: *There muſt bee*] *Secondly* their *connection* with *ſchiſmes*, or *diviſions*, mentioned in the former verſe, *There muſt be alſo Hereſies*] *Thirdly* their *ſeat*, and *neſt*, where they are *hatched*, and *reſide*; In the midſt of the *church*; *There muſt be alſo hereſies among ſt you*.] *Muſt* implyeth a *neceſſity*: *Neceſſity* hath no *law*: no *law*, no *tranſgreſſion*, (ſayth the *Apoſtle*:) no *tranſgreſſion*, no *ſinne*. By this *reckoning* then, it will come to this; that *hereſies* are no *faults*; as *proceeding* rather from *Gods appoyntment*, then mans *perverſity*. The *Greeke Fathers* anſwere, that this δεῖ] *oportet*, (which wee render, *Muſt*) imports not any *determination* of *God*, what *ſhall be*, but a *foretelling* what *would bee*, that notes the *event*, not the *efficient* cauſe. This *neceſſity* therefore (ſayth *Salmeron* the *Ieſuite*) is not to be taken *ſimply*, but vpon *ſuppoſall* of mans *perverſneſſe*, and Gods *permiſſion*. Hee might haue added, the *Diuels ſetting* on, *mens negligence*, and *infirmityes*, and naturall *propenſity* to *novelty*. Which *cauſes* alwayes remaining, the *effects*

δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι.

Rom. 4. 15. 1. Iohn 3. 4.

Chryſoſtom. Theodoret. Oecumenius.

Gemina neceſſitas, 1. judicij Dei, ſeu diſponentis, 2. ex qualitate, ſeu diſpoſitione eorum qui in illa Eccleſia conveniebant. Muſculus in locum.

feets muſt needs follow, except *God* of his infinite *grace*, and *power*, pleaſe to *ſtop* them; which oftentimes he *doth*, *when*, and *where*, and in what *meaſure* he holds it fit. Not *alwayes*, nor *abſolutely*; becauſe his *wiſdome* hereby takes the *hynt*, to turne *all* to the beſt for his *Church* and *Children*. So that *Hereſies* which in regard of *men*, are *frailtyes*, and *faults*, in reſpect of *God*, are a *tryall* or *puniſhment*: *ſhall there be evill* in the *city*, and *the Lord hath not done it?* ſayth the *Prophet*.) Our *Saviour* turnes this Amos 3.6. δεῖ *oportet*, into ἀνάγκη *neceſſe eſt*, *Neceſſary* it is, Math. 18.7. that *offences come*, *but woe unto the man by whom the offence commeth*. Doth it come of *neceſſity*, and yet bring a *woe* with it? Our *Saviour* ſayth it, and *we* muſt beleiue it. And all this will ſtand well together, For as this is to bee taken for an *infallible ground*, that all things come to paſſe by *Gods*, *certaine*, *eternall* appoyntment, (otherwiſe his infinite *wiſdome*, *providence*, *power*, and *preſcience* might be prophanely cald in *queſtion*:) So this is ever to bee *conceiued* withall, that all things come not to paſſe, as proper *effects*, of his *appoyntment*, but ſome as *neceſſary conſequences*. The conſideration of which *difference*, well vnderſtood, would ſatisfy divers *ſcruples*, and make that *evident*, wh ch many hold *moſt perplexed*. For that is not alwayes the *cauſe*, (ſayth *Cicero*) that *goes before*, but that which *goes before effectually*. Would any man ſay, that the *abſence* of the *Sunne*, is the *cauſe* of *darkneſſe*, as its *preſence* is the *cauſe* of light? *Darkneſſe* is but the *conſequence* of his abſence, *light* the *effect* of his preſence. In like manner, all good is the *effect* of Gods

Gods *appoynt ment*, all ill, a *conſequent*. So *hereſies* here then, are not by any *act* of *God*, but by his *ſufferance* they *follow*. They are *effected* neceſſarily by their *proper cauſes*, the *Divells malice*, and *mans perverſneſſe*, which God *hindereth* not, but *ordereth*, to *ſort* that to *good*, which was *meant* ill. For *God* is ſo good, (it is a known ſaying of *S. Auguſtin*) that by no meanes hee would *permit* any evill, except he were alſo ſo *wiſe*, and *powerfull*, that out of that very *evill*, he could picke *good*.

Vid. Aqu. in locum. Encheirid.

7. It but *agravates* therefore our *faults*, to caſt them vpon *God*: and to *excuſe* our ſelues by *neceſſity*, when we *doe* that which is wicked. Wicked man! vnderſtand this, that *Gods revealed will*, in his *word*, is the *rule of thy actions*, and not his *ſecret decrees*, which thou *knoweſt not*, before they take *effect*. *David* was told by *Nathan* the *Prophet*, that his *child* borne in adultery ſhould *ſurely dye*, notwithſtanding he *faſteth*, and *prayeth*, and *lyes* vpon the *earth*: for hee knew theſe were the *revealed meanes*, for *pacifying* Gods anger. And afterwards *inſtructs* his *ſervants*, that wondred at his *carriage* in that buſineſſe, *while the child was yet aliue*, (ſaith he) *I faſted, and wept, for I ſayd, who can tell whether God will be gratious vnto me, that the child may liue*: but *now he is dead, it is paſt remedy*; Gods will is manifeſted, *wherefore ſhould I faſt?* It is one thing (Beloued) to *conſider*, how *reverently* wee are to *thinke*, and *beleiue* of *Gods infinite attributes*, and another thing, what we are *to doe* according to his *ordinance*. He by his *prerogatiue*, may doe what he *pleaſeth*, but wee by our *duty*, muſt *performe* what he

2. Sam. 12. 14.

Verſ. 22.

hee *commandeth* vs. When *S. Peter* commanded to follow our *Saviour*, would needs *know*, what ſhould become of *Iohn*, who alſo *followed*, hee receiued from his Maſter this *checke* for his *curioſity*, *If I will that he tarry till I come, what is that to thee, follow thou me.* I would to God, (ſayth a *good interpreter*) this ſaying were ſo *ingraven in all mens minds*, that every one would haue *an eye* to their *owne calling*, and not be *impertinently prying*, into things that *belong not* to them. *Secret things belong to the Lord our God*, (it was one of the cheife *proviſo's* of *Moſes law*) *but thoſe that are revealed, to vs, and to our children, that wee may doe all the words of thē law.* The *ſeruant knoweth not what his Lord doth.* It is not for *vs*, to runne *on* in our *wickedneſſe*, and to ſay, with that deſperate *Monke* in *S. Auguſtine*, whatſoeuer *I am now*, *Talis ero, qualem me Deus futurum eſſe præſciuit*: I ſhall be *hereafter* as God *foreſees I ſhall be.* He ſayd true, (ſayth that *good Father*) but ended *like a dogge* in his own *vomit.* For it is the *Diuells method*, to ſet a man on a *pinnacle*, and bid him *caſt himſelfe downe headlong*: but our *Saviour* directs vs to beginne at the *loweſt ſeate*, that thence we may *heare*, *Friend ſit vp higher.* We muſt *aſcend* then, from the *ſurvay* of our *owne fayth*, and *workes*, to the moſt *comfortable perſwaſion*, of Gods *immutable decrees*, and *favour* towards vs; not beginne with *predeſtination*, and end in *deſperation.* For would it not proue a mad kind of *Logicke*, to make an *inference*, vpon *premiſſes*, which can be *no way knowne?* How can wee *coniecture*, that wee are *elected* or *reiected*, but by that

Iohn 21, 21.

Primam hanc ſententiam omnium animis inſculpta eſſet, vt vnuſquiſque diſceret in ſuam vocationem reſpicere. Brentius apud Marlorat.

Deut. 30. 29. Iohn 15. 15.

De bono perſeu. l. 2. c. 15.

Math. 4.

Luke 14. 10.

that *we beliewe*, and *doe?* If then our *hearts* be *good*, and *hands* cleane, and our *intent* ſincere, then God hath *decreed* to doe vs *good*, for our *encouragement*: But if *otherwiſe*, we are not yet altogether *paſt hope*, ſeeing it is *impoßible* for vs to *know* any ſuch *peremptory decree*, which is paſt *againſt vs*; but haue the *meanes* left to *better* vs, the *Iudge mercifull*, *examples many*, of *conuertants* receiued into *fauour*. If we can bee therefore no *other*, (as the *Monke* ſayd truely, but perverſly *applyed*) then *God foreſees wee ſhall bee*, yet we *foreſeeing not*, *what God foreſeeth*, may rather *reſolue*, that he *foreſees* rather the *good*, he hath *alotted* for vs, then the *harme* we haue *deſerued*. Laſt of all, it is a *poore excuſe* (Beloued) for our *perverſneße*, or *laZineſſe*, to ſay wee haue not *free-will*, by *nature*; when we haue *a freed will*, by *grace*: or to *complayne* of an *eventuall neceſſity*, that *particularly* involueth not vs. Neceſſary it is that *ſcandalls* ſhould *come*, but that they *come* by *thee*, or *me*, it is not, to our knowledge, *neceſſary*. So, if *hereſies* muſt *needs bee*, muſt *we* therefore be the *men* to bring *them in?* Nay, may wee not *rather* bee the *men*, to *ſtoppe* and *oppoſe* them, or turne them *out againe?* This will the *eaſier* bee brought *about*, if we obſerue their *connection* with *Schiſme*, how the *one* makes *way* for the *other*. The ſecond *circumſtance*, that followes *hereſies* neceſſity.

8. *For there muſt bee alſo Hereſies*] Many *Interpreters* of good note, will haue *diviſions*, in the former verſe, and *hereſies* in this, to be all one. But the words are *diverſe* in the *originall*, and the things may bee *differenced*. And the *connection* of the

the *text* giues ground for the *difference*. I heare (sayth our *Apostle*) there be *diuisions* amongst you, and *I partly beleeue it*; then hee goes further: *For there must* bee *also heresies*, which is somewhat *more*, and worse then *Schisme*. Mervaile not therefore at *Schismes* in a *Church*, when there *may be*, & *must bee*, also *heresies*. It will bee the *comfort* and *credit* of those that *constantly* stand to the *truth*, & whosoeuer bee in the *fault*, to keepe *themselues* blamelesse. It is a knowne policy of *Satan*, from small *sparkes*, to rayse *combustions*, and vnder a *pretence* of *zeale* to *goodnesse*, to *convey* in the *greatest euills*. To what a *plunge* were the *Apostles* themselues put, by the *Iewes converted* to Christianity, who remayned notwithstanding *zealous*, for the obseruing of *Moses law*? And most commonly it *falleth out*, that they which beginne in *Schisme*, end at length in *heresies*. And the *reason* is not *obscure*: They *hugge*, and *applaud* their owne *conceipts*, without *reference* to the *vnity* of the *Church*, the *approbation*, of their *lawfull superiours*, or *aduise* of their *brethren*, perchance of more *experience*, and *riper iudgment* then themselues: And so become their *owne teachers*; which he that *relies* too much vpon, may happily at length *perceiue*, that he hath gotten *a foole to his Master*.

αὐτοδιδακτοι.

9 The manifold *heresies* which haue pestered *Gods Church*, ever since our *Saviours ascension*, (howsoeuer others *range* thē otherwise) may be *reduced* (as I conceiue) conveniently to these 4. *heads*; *Pelagianisme*, *Manicheisme*, *Arianisme*, and *Donatisme*. The *first* opposeth *Gods word*, the 2, his *essence*, the 3, his

3, his *grace*, and the 4, his *Church*. To all which, *Schiſmes more* or *leſſe*, haue ever beene the *harbingers*. *Manicheus* tooke vantage of the *diſtractions*, that *Phyloſophy* bred amongſt *Chriſtians*. *Arius* would needes be an *heretique*, to vent his *ſpleene* againſt *Alexander* Biſhop of *Alexandria*. *Pelagius* had a conceipt, that too much dependance vpon *Gods grace* might *diſparage* his *wit*, by reaſon whereof afterward he oppugned the *calling* of *Biſhops*. And who knowes not, how the *Donatiſts ſprung* and *ſpred*, from a *paltry Schiſme*, about *chuſing* of *Cecilianus* Biſhop of *Carthage*? But to let paſſe theſe *remote matters*, may we not *obſerue*, and come nearer *home*, how *Schiſme* hath begotten *hereſies*, *hereſie*, vnchriſtian *hatred*, *hatred*, open *war*, *warre*, *depopulations*, and *combuſtions*, that whole *Chriſtendome* at this day *groaneth* vnder? How ſeldome ſhall wee finde a *rent* in the *Church*, that *ſtayeth* where it began? much leſſe *cloſeth* together of its *owne* accord? Our new *Donatiſts*, proue quickly *Anabaptiſts*, or *Enthuſiaſts*. Our new *Manichee's*, *Atheiſts*. Our new *Pelagians*, (ſomewhat worſe then old *Arians*) beginne to incorporate themſelues with the *Socinians*: Theſe put *together*, what *former heretiques* held in *ſeverall*, and vent it *vnderhand* amongſt vs, to the *ſtaggering* and *ſtandall* of the *weaker*. The *greater* ought to be your *piety*, *wiſdome*, and *vigilancy*, (Beloved) whom God hath ſet at the *ſterne*, to ſee that the *ſhip* doe not *miſcarry*. For a litle *hole neglected* may *drowne* the greateſt *veſſells*, a litle *ſparke*, fire a whole *City*, and a litle *leaven*, corrupt *the whole lumpe*. S. Auguſtine

Hereſis eſt ſchiſma inveteratum. Auguſt. Vid. Par. in locum.

Pag. 12. in his 1 *Tract* vpon *Iohn*, hath a story of a *conference*, by a *catholique* troubled with *flyes*; whom a *Manichee* thus takes the *vantage* of. Who doest thou think (sayd the *Manichee*) made *these flyes*, that so *molest* thee? The *fly-bitten honest-man*, being *angry*, and *waspish*, would not say *God* made them, whatsoeuer he *thought*. Well, (sayth the *Manichee*) if God *made* them *not*, who *then*? The *Diuell* I thinke, (sayth the other.) If so, (sayth the *Manichee*) who made the *Bees*? he could not chuse but *grant*, the same *workeman*, for the *affinity* of the *worke*. From a *Bee* then, hee brings him a *Locust*, from a *Locust*, to a *Lizard*, from a *Lizard*, to a *bird*, from a *bird*, to a *sheepe*, from *thence*, to an *oxe*, thence, to an *elephant*, at last to a *man*: and so perswaded *a man*, from such a *triviall beginning*, that *God never made him*. Let not therefore, Beloued these *matters* of *religion* seeme *petty* in your *eyes*, which may giue way at *length* to such *dangerous consequences*. It is not for *Sampson* to *sleepe*, when the *Philistines* be *vpon him*, nor for vs to *cry*, the Ier. 7. 4. *temple of the Lord*, the *temple of the Lord*, our *doctrine* and *discipline* is vnquestionable, our *peace* and *prosperity* vnder so *Orthodoxe*, and *Gratious a King*, vnalterable, the *Lord* hath made our *Hill so strong*. For it will not be amisse, to take this *caueat* by the way. That the *Serpent* made a *shift* to Gen. 3. get into *Paradise*, *Satan* to *present himselfe* among Iob 1. 6. the *Sonnes of God*, *Iudas*, to *hold* a *Bishoppricke* a- Acts 1. mongst the *rest of the Apostles*. *Churches*, *Altars*, and *sanctuaries* may *priviledge* some *offenders*, but not keepe out the *offences* of *factions*, and *heresies*.

For

For there muſt be hereſies as well as *ſchiſmes*, not onely abroad among *others*, but *in vobis*, alſo *among you*, in the *heart* of the *Church*. Which points to the *neſt*, or *ſeat* of *hereſies*, my *third circumſtance*.

10 There muſt bee *hereſies* alſo among you.] *corruptio optimi peſſima*, *great* men, or *learned* men, or *good* men, once falling from their *integrity*, proue *worſe* moſt commonly then *other*, who had never a *tincture* of any ſuch *eminency*. Where ſhall we looke for *tares*, but where they may doe moſt *hurt*? and where may that bee, rather then in the *midſt of the good ſeed*? my *heritage* is to *me* (ſayth *God* by his *Prophet* Ieremiah) as *a ſpeckled bird*, the *birds round about her are againſt her*. The like *complaint* was taken vp before by *Iſaiah*, *Heare O heauen*, *and hearken O earth*, *for the Lord hath ſpoken*; *I haue nouriſhed and brought vp children*, *and they haue rebelled againſt me*. How *children*? if no way of the *Church*? How *rebells*? if not *ſwarving* from their *Mothers Doctrine*, or *Diſcipline*? As *Antichriſt* therefore, that *Arch-heretique*, is not to bee *ſought* (I *wot* not *where*) at *Babylon*, from the tribe of *Dan*; but taken *ſitting* in the *temple of God*, exalting *himſelfe* aboue all that is *called God*; ſo *hereſies* are rifeſt *there*, where the grace of God is *turned* into *wantonneſſe*, and Gods *word* made *ſtoope* to ſerue *mans turnes* and *turnings*; & that is in the *Church*. In *Pergamus*, commended for *holding* faſt *Chriſts name*, the Doctrine of *Balaam*, will haue *countenance*. And notwithſtanding *Thyatira's fayth* and *charity* bee vpon the *mending hand*, the woman *Iezabel* will play her *part*, to *ſeduce*

Ier. 12.9.

Iſ. 1.2.

2. Theſ. 2.4.

Rev. 2.13,14.

V. 20.

Gods ſeruants. No otherwiſe *here*, Pauls *planting* and *Apollo'es watring*, could not ſo *ſecure* theſe *Corinthians*, but that it was not onely *poſſible*, or *likely*, but *neceſſary*, not onely that there ſhould *be diviſions*, but *hereſies*, not *darting* at them *a farre off*, or neare *beleagring* them, but *in vitro* iuſt in the *midſt of them*; and therefore it ſtood them vpon, the more *reſolutely* and *warily* to guard *themſelues*. 11. If the *Church* then be the *ſtage*, where *heretiks* play their *parts*, and where *Satan* hath his *throne*; how much then doth it *concerne* her, to haue prouident *ſeers*, vigilant *watchmen*, able *Leaders*, willing, obedient, and painefull *Miniſters*, to be alwaies in a *readineſſe*, as occaſion ſhall be *offered*? That which our *Apoſtle* foretold the *elders* of the Church of *Epheſus*, that not onely *greiuous wolues* ſhould inuade their *flocke*, from *abroad*: But euen of *themſelues* ſhould ariſe men *ſpeaking* perverſe *things*, to draw *away diſciples after them*; falleth out, to be the *caſe*, of moſt *particular Churhes*, eſpecially *thoſe*, whom *peace*, hath made *proud*; *plenty*, *wanton*; *liberty*, *luxurious*; *dignities*, *ambitious*; *immunities*, idle; vilifying and inſulting over, their *meane brethren*, & commonly muzling the *mouthes* of thoſe *oxen*, that take moſt *paines* in *treading out the corne*. *Laodicea* was much of this *vaunting humour*, I am *rich*, and increaſed with *good*, and haue *need of nothing*. But he that hath an *eare* to *heare*, may heare what the *ſpirit ſaith vnto* ſuch *churches*; I know *thy workes*, that *thou art neither cold*, nor *hote*, I would thou wert *cold* or *hote*; ſo then *becauſe thou* art *lukewarme*, and neither *cold* nor *hote*, I will

Acts 20.29. 30.

Rev. 13. 17.

ſpue

ſpue thee out of *my mouth*. God forbid (Beloued) that our *lukewarmeneſſe* in *charity*, and *coldneſſe* to maynteine the *truth*, that ſo long hath beene a *bleſſing* to this *church* and *ſtate*, ſhould any way at *length* giue *ground* for an *application*, to *affright vs* with the *like iudgment*. O God, if thou ſhouldſt *ſpue vs out*, what *ditch*, or *ſinke* would *receiue vs*? If thou ſhouldſt *remoue* our *candleſticke*, what *Egyptian darkneſſe* muſt needes follow? Thoſe that are *well* (Beloued) can never be too *carefull*, to keep themſelues *ſo*, or too thankfull, to him that protects them *ſo*, or too *ſolicitous* of the *hereſies* and *evills*, that may alter them from being *ſo*, or too *forward*, and *zealous* for the propagating of that truth they are entruſted with, that muſt continue them *ſo*. For if *neglects* ſhould here breed *rents*, and rents *ruines*, inferiors may feele the *ſmart*, but the heauieſt *doome* perchance, would light on *ſuperiors*, who are not only *accountable* for *themſelues*, but *others*. And they *betray* them, that ſooth *their ſecurity*, and take not all *fayre opportunity* according to their *places* and *callings*, to *mind* them of it. There is not ſuch a *ſcarſity* of *flatterers* in this age, that wee need *flatter our ſelues*. Brethren, wee ſee our *calling*, knowe the *depths of Satan*, and the worlds *wilineſſe*. How ſoeuer therefore Κενοδοξοι for Κενοδοξοντες *time-ſeruers* reile *to* and *fro*, and *ſtagger* like *drunken men*, and become ἀστήρικτοι as the *toy* takes them in the *head*, inſtable (as S. Iames *taxeth* them) in *all their waies*, the Lord will *order* a good *mans going*, and doe well *vnto them* that are *true of heart*, the *eater*, ſhall yeelde

him *meate*, the *rocke*, hony; *Hereſies*, an opportunity to *approue* & manifeſt his *goodneſſe*. Which is the *expoſition* of the former *poſition*, and the part I haue left to conclude with.

"Ινα δὲ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

12. *That they which are approued may be made manifeſt amongſt you.*] Such is the *tenderneſſe* of our great God to the *infirmity* of his *children*, that he will impart ſo *far*, his *ſecrets* vnto them, as may ſtand for their *incouragement*. The multiplication of *Schiſmes* and *Hereſies* here mentioned, might much *caſt* them *downe*, if this *Item* had not beene *added*, that they ſhould doe them rather *good* then *harme*. This *expoſition* therefore includes the *reaſon*, why God ſo deales with his *Church*, that whē ſuch *things* fall out they may take them for no *newes*. *Brethren* (ſaith *Peter*) *thinke it not ſtrange, concerning the fiery triall, as though ſome ſtrange thing happened vnto you, of which you neuer heard*, and againſt which yee are altogether vnprovided. *Abrahams* faith had neuer beene ſo *manifeſted*, if he had not beene *enioyned* to *ſacrifice* his *ſonne*. *Iob's* conſtancy, had paſſed in *obſcurity*, if ſuch *horrible afflictions* had not *fallen* vpon him. And the *reſolution* of the *Martyres* in Gods cauſe, neuer ſhined *brighter*, then in the light of thoſe *flames* that *burned* them to *cinders*. For many may bee δόκιμοι, that are not φάνεροι, of *abilities* and ſound *reſolutions*, that appeare not *ſo* to the *world*, and ſome will needs be φάνεροι, which never were truely δόκιμοι, make a ſhew to the *world* of that which was never in *them*. They will haue their *degrees* (as wee ſay in the *Vniverſity*) before they *doe* their exerciſe.

1. Pet. 4. 12.

Gen. 22.

But

But here wee ſee what *Gods method is*, firſt hee furniſheth *his* with armour of *proofe*, they ſhall be firſt δόκιμοι, *approued, tried, ſifted, weighed* in the *ballance*; and not *found too light*. And then he brings *them forth*, for δείγμα, that the *world* may find them *ſo* by *converſing* with them, and *acknowledge it*. This leads on the *godly* to *imitate* them, confoundeth the *wicked* in their *proiects*, glorifieth *Gods wiſedome*, and *goodneſſe*, in extracting *good* out of *ill*, and cleareth many *vſefull points of Diuinity*, which otherwiſe would haue been too much *neglected*. To this purpoſe, S. *Auguſtine* hath divers excellent *paſſages*: *Multa ad fidem catholicam pertinentia, &c. Many things* (ſaith that judicious *Father*) which *pertaine* to the *Catholique faith*, are cleared *far* the better, through the *oppoſition* of *Heretiques*; *cum ab Adverſario mota quæſtio, diſcendi exiſtit occaſio*: when the *Adverſary* giues the *hynt* by his *wrangling*, to learne *that* which was not ſo *ſeriouſly* thought vpon *before*. Wee ſhould never haue had the *myſtery* of the *Trinity* ſo fully *opened* by the *Fathers*, if *Arius* had not ſo *blaſpheamouſly* ſtickled againſt it. The *efficacy* of *Gods grace*, & the *perverſneſſe of mans will*, by the *fall*, hath beene *ſifted* farre more *exactly*, ever ſince *Pelagius*, and his continued *adherents ſtirred* in it. And who *finds not*, that by the *magnifying of humane reaſon*, and *humane* and *vnwritten Traditions* by the *Romaniſts*, and *preſſing* the *oppreſſing authority* of their *Pope* and *Church* as *infallible*; the ſolid *foundation* of Gods *word*, hath beene the more *cloſely* by all our *reformers ſtuck* vnto? The *bluſtring winde* in

De Civit. Dei l. 16. c. 2. vid. de Geneſ. ad lit. c. 1. De vera relig. c. 8.

the *parable*, made the *traueller* claſpe his *cloake* the cloſer about him, where the *ſun-ſhine* of *proſperity* quickly cauſed him to *caſt it off*. And I make no doubt, but as the *Donatiſticall* humour of the *preciſians*, haue occaſioned a more exact ſurvey in *diſcipline*, and *ceremonies*: ſo this reviued *onſet* of the *Socinians*, and their *partizans*, that are all for *wreſting Scripture*, without the *leaſt reſpect* to *Antiquity*, or *moderne* Church *determinations*, will driue vs to be more *punctuall*, in the *Text*, thereby to *convince* their *blaſphemies*, by the ſame *grounds*, by which they *vndertake* to maintaine them.

13. I need not *dwell* longer on this *point*, but haſten to *conclude* with the time. All cannot bee *couched* in one *Sermon*, and enough hath been ſaid, if it be well *practiſed*. For *practiſe*, *practiſe* (Beloved) is the *ſoule* of *religion*, and better it were in a *ſort*, not to haue *heard* any thing at all, then to *doe* nothing at all, much more to *doe* cleane *contrary*, to that we *heare* and *profeſſe* to beleeue. Bleſſed is this our *Church* aboue many other, in that ſo many approued *Champions* againſt *ſchiſme* and *hereſies*, haue heretofore (and yet by *Gods* great *mercy*, at this day are, vnder *Gods* and our *Gratious* Kings *protection*) ſo eminently *manifeſted* in it. But if *true vſe* be not made of *this*, and *religion* (which ſhould haue the *firſt place*) muſt *attend on policie*; if *conſciences* be ſtretcht over, by *indirect proiects*, which ſhould be *euidently conuinced* by the *word of God*, ... I am loath to vtter *it*, but yet *out it* muſt, (and I truſt it will be *taken* without offence) Curſed may this *Church* be aboue many others, for that ſo ma-

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ny *approued* Champions are *manifeſted* in it, and ſo little *true vſe* made of it. Come on therefore (Beloued) in *Gods name*, in *Gods cauſe*, let vs *ioyne* all *together*, *heartily*, *willingly*, and *ſyncerely*, to *manifeſt* our ſelues *approued*, every man in his *ſtation*, while we are vpon the ſtage, and leaue a *breed* behinde vs, to *manifeſt* themſelues *approued* in the *ſame cauſe*, when we are *gathered* to our *Fathers*. When may a *Captaine* better *approue* himſelfe, then in a *fight*? Or a *Sea-man*, then in a *ſtorme*? Or a good *Phyſitian*, then in a time of *ſickneſſe*? Or a reſolute *Souldier* of *Chriſt*, but where *ſchiſmes* and *hereſies*, are moſt *tumultuous* and *dangerous*? Are not theſe *oppoſitions*, by Gods moſt gratious *preuidence*, made the *harveſt* of our *glory*? How ſhould we be *approued*, or *manifeſted*, if ſuch *things* were not *incident* to put vs *to it*? There muſt bee a *triall* then, and there will be *found* (by *Gods* mercy) men *approued*, and theſe ſhall bee *manifeſted*. O let vs *ſtriue* therefore, in a *religious emulation*, who ſhall be the *forwardeſt*, and moſt *conſtant*, in ſo *bleſſed* a *cauſe*. You that are *leaders* ride on with your *Honours*, and giue *example*, & *incouragement* to thoſe that *march after* you on *foot*. You that are *inferiours*, ſtriue to keep your *ranks*, and *diſtances*, & not to *queſtion* your *ſuperiours doings*, where your *obedience*, not your *cenſure* is *due*. Theſe knowne *ſchiſmes* and *hereſies*, that muſt be, ſhould ſo fully *take vp* our ioynt forces, that no *leaſure* ſhould be *left* vs, much leſſe *pleaſure*, to *quarrell* one another. For if yee *bite* and *devoure* one *another* (as our *Apoſtle tells* the *Galatians*) *take heed that yee be not*

Gal. 5. 15.

Gal. 5. 15. *not conſumed one of another.* Laſt of all, ſeeing wee may *well coniecture*, that wee are fallen into *thoſe laſt times*, fore-ſpoken of, by the Prophet *Daniel*, wherein *many* ſhall *runne to* and *fro*, and *knowledge ſhall be increaſed*; let vs take this for our *comfort*, from the ſame *Prophet*: That in all theſe *ſtirres*, and *diſtractions* of theſe *latter times*, thoſe that bee Dan. 12. 4. המשכילים *intelligent*, *wiſe*, and *inſtructing* many others, among the *Clergie*, ſhall ſhine as the *brightneſſe* of the *Firmament*. And thoſe that are מצדיקים great *iuſtitiaries*, according to their *places*, amongſt the *Laity*: that *turne* many thereby vnto *righteouſneſſe*, ſhall *ſhine* as the *ſtarres* for euer and ever. To which *vnſpeakable happineſſe* the Lord of his *infinite mercy* bring vs, through the bleſſed *mediation*, of our *Lord* and *Saviour Chriſt Ieſus*.

To whom, with the *Father*, and the *Holy Ghoſt*, bee all *Honour*, *Glory*, *Might*, & *Maieſtie*, both now and ever.

AMEN.